God be thanked.

A SERMON OF THANKSGIVING FOR THE HAPPY SVCCESSE OF THE ENGLISH FLEETES, SENT FORTH BY THE Honourable Company of Aduenturers to the East Indies.

PREACHED

TO THE HONOVRABLE GOVERNORS *AND COMMITTEES, AND* the whole Company, of their good Ship, *The Hope Marchant* happily returned: at *Deptford on Maundy Thursday last being the* 29th *of March.* 1616.

Hereunto are added sundry necessary and vsefulformes of Prayer and Thankes-giuing for the helpe of all such as trauell by Sea, fitted to their seuerall occasions.

By SAMVEL PAGE Dr. in Diuinitie.

LONDON,
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TO THE HONORABLE KNIGHT SIR *THOMAS SMITH, Gouernour of the East-India Companie, and to the Worshipfull Committees of the same Societie.*

I Haue made thus bold with you (my honoured and worthy hearers) for whom I vndertooke this labour, to make your publicke thankes-giuings yet more publicke. Herein you bore a great aduenture to trust mee, vpon so short a warning, as could afford me the leasure but of a few houres, with this great seruice, to be

the Minister of Gods word to you, of your prayers and praises to God. What it is, if it any way expressed either your dutie to God, or mine to God and you, I humbly present it to the whole Church of God, vnder the protection of your patronage, as a poore testimony of my thankefull loue to you, to whom you haue ingaged the best seruice of.

Deptford. May 1. 1616.

S. P.

God

God be Thanked.

PSAL. 126.2.

2 *Then ſaid they among the Heathen, the Lord hath done great things for them.*

3 *The Lord hath done great things for vs: wee reioyce.*

THis daies Aſſembly (Right Worſhipfull, and deerely Beloued in our Lord Ieſus Chriſt) is conuerted, to a thankefull commemoration, of the great deliuerance of your victorious Engliſh Fleete, from the danger of your enemies, in your *Eaſt Indian* expeditions, and for the good ſucceſſe wherewith Almighty God hath crowned your Affaires in that Commerce.

This Text ſpeaketh the holy thoughts of your thankfull hearts. I haue borrowed words for you to expreſſe your ſelues, out of a Pſalme or Hymne, becauſe this is a day of reioycing, and a ſong of Thankeſ-giuing beſt befitteth the aire of this good tydings. And becauſe the beſt words expreſſe your beſt thoughts beſt. I haue borrowed theſe words from a Pſalme of *Dauid*, whom the Spirit of God calleth, *The ſweet Singer of Iſrael*. Further, becauſe the mercy that you now remember with Thankeſ-giuing was a moſt excellent mercy, I haue taken the Text and Theme of my diſcourſe out of one of thoſe Pſalmes of *Dauid*, which are called by *Tremelius* and *Iunius*, *Cantica excellentiarum*, as they, the moſt excellent Pſalmes.

1. Sam. 23. 1.

Canticum excellentiſſ. Iun.

Againe, becauſe there bee ſundry degrees by which the fauor of God to you doth aſcend till it become tranſcendent, and almoſt beyond example, I haue choſen out of that Pſalme of *excellencies*, which is called *A Song of Degrees*, that as S. *Auguſtine* ſaith, your praiſes may be the voyce of them that aſcend, as deſirous to follow the riſing and growth of Gods mercies, with the aſcenſions of the heart, in proportionable thankesgiuing, although you cannot performe this purſuite with euen paces: for our infirmities wil caſt vs far behind, our thankfulnes to God not being able to keep pace with the fauours of God to vs.

Canticum graduum.

Vox aſcendentium.

Aſcenſiones cordis.

Non paſſibus æquis.

Laſtly, becauſe this Pſalme chiefely celebrateth two fauours of God,

1 The

1 The deliuerance of Iſrael from the hands of their enemies.

2 Their returne to their owne countrey.

I therefore thought it more paralell to this occaſion of meeting, which hath two like mercies of God, *to fill your mouthes with laughter, and your tongues with ioy.* For there is deliuerance of your whole Fleete, and returne of one ſucceſſefull ſhip, with her glad and victorious company, to your owne part. For your better memory of that which ſhall be deliuered, I will diuide this Text into three parts; but with this requeſt to you, that you would put them together againe: for it is great pitty they ſhould be parted. Pſal 126.2. *The Hope Marchant.*

1. Gods great mercie in the deliuerance and returne of Iſraell.
2. The acknowledgement hereof, *The Lord hath done it, &c.*
3. The iſſue, *We reioyce.*

Let theſe three euer go together, and grow together, as in this example, ſo in our holy and daily imitation.

Firſt of the *Mercie.* The mercie in my text is *Deliuerance of Iſrael frō the Babylonians,* who held them in captiuitie 70 yeares. *Daniels* prayer doth beſt expreſſe both the cauſe of this captiuity, & the remedy. *Wee haue ſinned, and haue committed iniquity, and haue done wickedly, yea we haue rebelled, and haue departed from thy precepts and from thy* Dan 9.5.

thy iudgements. For we would not obey thy ſeruants the Prophets, which ſpake in thy name to our Kings and Princes, and to our Fathers, and to all the people of the Land. This was that which put them into the enemies hand: the remedy which *Daniel* vſed to put of this puniſhment for theſe ſinnes inflicted, is alſo in the ſame Chapter recorded for our vſe.

1 Confeſſion of this ſinne.
2 Faith in the promiſe of God, grounded vpon former experience of the like fauour, in the deliuerance of their fathers, *from the bondage of Egypt.*
3 Deprecation of the wrath of God due to their ſinnes.
4 Petiton and ſupplication to God,
  1 *To forgiue their ſinnes.*
  2 *To giue them liberty.*

Vnderſtand Beloued, that as God iudgeth, ſo he puniſheth man. Hee iudgeth man, not onely in his body and ſoule, and in all the ſinnes that breed in the heart of man, which is a cage of vncleane birds, wherein concupiſcence hath made her neſt, and laid her yong: Nor onely doth hee iudge vs, in all the words of our mouthes, and in all the workes of our hands; But hee alſo iudgeth vs in all thoſe that are derined from vs, that is, in our poſterity, *Viſiting the iniquity of the fathers*

2 Commandement. Exod. 20. 5.

fathers vpon the children; against which our Church prayeth, deuoutly, religiously, and iustifiably, though some either ignorantly, or factiously, haue found fault with it: *Remember not, O Lord, our iniquities, nor the iniquities of our forefathers*; This is no prayer for the dead, but against infection, and danger of hereditary sin, transmitted to posterity, in their naturall, and lineall corruptions. *Daniel* confesseth, *Therefore the curse is powred vpon vs, and the oath that is written in the Law of* Moses *the seruant of God*; which I take to be the law of visiting the iniquity of the fathers vpon the children; as in Israel, whose captiuity was 70 yeares, which *Moses* saith, *is the age of a man*: Many children were borne in *Babylon*, within these 70 yeares; and they all endured this punishment, so that sin endangereth both vs, and our children. Letanie. Dan. 9. 11. Psal. 90. 10

Also God iudgeth vs not onely in our owne actions, but in our abetments of other in any euill, and in all sinnes committed by our suggestion, counsell, example, or procuration: for not onely the hand of execution, but the head also of invention, is pursued by diuine inquisition.

Further, God iudgeth vs in those that liue vnder our awe, and obedience, who are ruled by our directions: if they do deceiue our trust, and execute not our affaires iustly, like honest men, religiously like Christians, God will iudge vs for the euils that they doe, and he will punish sinne,

not onely in our owne persons, but hee will punish our sinne in our posteritie also, and in our agents whom we doe imploy, in our cattell, in our land at home, and in our aduentures abroad. To speake to the occasion.

This honourable society of Aduenturers to the *East Indies*, haue sent forth sundry well furnisht ships in a lawfull businesse of commerce with remote nations; these haue met with dangerous opposition, their liues, your goods lay at the stake engaged in the quarrell, for setling your Trade. I haue searched so high as to the primitiue, and originall cause of these your great dangers, and I finde, as in the example of *Israel*, so amongst vs, the cause must needs be the same; our sinne. The Marriners in the transportation of *Ionah*, made no question heereof: And now is a time of good leasure, let vs with those Marriners, *Cast Lottes, that we may know, for whose cause, this euill came vpon your Aduentures so farre off.*

Ionah 1. 7.

Was it for the sinne of the whole Land, because wee haue not hearkened to the voyce of Gods Prophets, the seruants of God, who haue spoken in the name of God to vs? Truely the sinnes of our Land are crying sinnes, and it is no wonder, if they doe awake the iustice of God, and turne the mercies of heauen into bottles of indignation: Surely the generall offences of a Land, do bring many heauy calamities euen vpon the seruants of God, as holy Prophets did

ſuffer captiuity with Iſrael, when they were carryed of their owne Land.

Or was it for the ſinne of your owne company at home; becauſe you haue either too much affected your gaine, in the Trade; or too ſeldome called vpon the name of God in prayer, for the proſperity of your aduentures abroad: Or too weakly depended on God by faith, for the iſſue; Or too much neglected God, in the thankfulneſſe for the ſucceſſe: I cannot excuſe, or accuſe you, you need not care *to bee iudged by mans day*, you beſt know whether the *Lot do fall on you* or not. 1. Cor. 4. 3.

Or was it for the ſinne of the company whom you did employ in your ſhipping, becauſe they neglected the ſeruice of God, reſiſted the gouernement of ſuperiours, maintained not the peace of brethren amongſt themſelues; or commenced quarrels with ſtrangers, ſeeking by indirect, and vnlawfull meanes, by violence, iniurie and oppreſſion, to ſettle themſelues in the poſſeſſion of other mens labours? If in any of thoſe they haue offended, this was their danger, and this rod of God was vpon them for theſe things.

The puniſhment was grieuous, which was threatned in this attempt of the enemy, againſt your Fleete, euen that which *Dauid* did deprecate; *Let mee not fall in the hand of man.* 2. Sam. 24. 14.

Theſe your enemies that aſſaulted you, were like the enemies of Iſrael, *Babylonians*, they took

their name from confusion, and confusion was the aime, and desire of your Assailants; Confusion of the persons, whom you employed in that Fleete, confusion of the goods and shipping, which you aduentured, of the Trade by you desired, and of the *English* glory which you do labour to aduance, in those remote parts on the other side of the world.

Beloued, bee iealous then of sinne in your consciences within you, in your hands, and contractes, and whole carriage without: Sinnes are leakes, and threaten your sinking in the wrath of God. All that you employ will thriue the worse abroad, if you sinne at home; If you hold
Exod. 17. 11. not vp your hands here, *Amaleeke* will preuaile against you there: Let the life of your Generals and Commanders, let the liues of all whom you send forth, bee precious in your sight: sinne not against your God, least they smart for it; for God punisheth sinne, not onely in the persons of the sinners, but in all those persons, whom
In omni quod circa nos. they emply, and in all their affaires, and agencies for them. The attempts made against your seuerall Fleetes, haue euer had the opinion of the oddes, on your aduersaries party, and of aduantage against you. I am more ready to learne of you, then to relate to you, how much they threatned, and how neere the danger came, and how doubtfull the victory was. *Deliuerance* is the language of my Text, and I haue all this while held you in a scrutinie and suruey of your sinne

ſinne, and puniſhment, to make the memory of your deliuerance more pretious to you, that you may put ſo many the more thankes into your ſacrifice of praiſe.

The happy aſſurance of your *Hope*, which turned ſo many armed aduerſaries into deſpaire & ruine, and brought home her freight, is matter for your perpetuall thanks-giuing, and gratefull commemoration, your good ſhip did not belye her name, as the Ship in *Plutarch*, called *Good Fortune*, which yet ſuffered misfortune and wrack. For God was gracious and propitious to you, your ſeruants warie, and valorous: their encounter hazardous, the enemies defeate miraculous, your ſucceſſe proſperous and victorious, they could not all put you out of *Hope*. ἀγαθὴτυχη,

But as I haue purſued your puniſhment to the head of it, which was ſinne, and your deliuerance to the head and fountaine of it, which is mercie: ſo let me direct you in the celebration of this mercie, which is the ſecond part of my Text, that you may know to whom to acknowledge this fauour. Your riuers of plentie, and fulneſſe, and deliuerance, came from the ſea of bountie, and let the full ſtreames of your hearrie thankes-giuiugs, fill their bankes, and run thither with a ſwift and ſtrong current of humble dutie, that the giuer of euery good and perfect gift may haue the glory of his owne worke.

2. *Of the celebration of this mercie.*

This mercie is doubly celebrated { 1. *By the Heathen.* 2. *By Iſrael.*

1. *The Heathen ſay: The Lord hath done great things for them.* Here is much done, and it is much acknowledged to the honour of God; ſo much the more, becauſe the heathen, that knew not God, do profeſſe it. Three things are here conſiderable.

{ 1. For whom this is done, *For Iſrael.* 2. What it is that is done, *Great things.* 3. By whom, *The Lord hath done.*

1. *For whom.*

Iſraell was a choſen people, whom though God did caſt out of their owne land, yet he did not caſt them out of his fauour. Their whole iourney to Babylon, their aboad there, was all puniſhment, euen by the ſweete ſtreames of the Countrey they *ſate downe and wept when they remembred Syon, and they hanged vp their Harpes of muſicke vpon the willow trees that grew thereby:* yet had this Iſraell of God, Gods promiſe for their hope of deliuerance, and returne to their owne Land. One thing is moſt notable, that this peculiar people of Gods ſpeciall choyce, had neuer any further intereſt in the

Pſal. 137. 1.

the fauour of God, then with reference to their obedience, and condition of keeping the Statutes and ordinances which God gaue them by the hand of *Moſes*, ſo that *Achior* could tell *Holofernes*, that *if there were no iniquitie in that people, he had beſt paſſe by them, for their God would defend them: and that nothing but their iniquitie could be their ruine.* Iudith.5.20.2

When *Balak* would hire *Balaam* to curſe Iſrael, he bleſſed them: the reaſon is giuen, *Behold I haue receiued a commandement to bleſſe, and he hath bleſſed, and I cannot alter it.* Numb.23.20.21.

He ſeeth no iniquitie in Iacob, and ſeeth no tranſgreſſion in Iſrael. The Lord his God is with him. But ſtill as he found iniquitie euen in his owne Iſrael, they ſmarted for it; yet hee did not *ſuffer his whole diſpleaſure to ariſe vpon them, for his ſeruant Iacobs ſake.* Pſalm.78.38. Let this, beloued, be the knot and tie to binde your God to your ſelues at home, and to your owne aduentures abroad, euen your feare of God, and your obedience to his will, your vpright and equall dealing with all men, who haue to do with many men, your iuſtice in giuing euery man his due, your charity in giuing ſome more then their due, your magnificence in rewarding extraordinary ſeruices, with free and extraordinary bounties, as you haue done this day. *Bee you Gods Iſrael, and Iſraels God will be your God.*

2. *What was done.*

Deliuerances from the hand & power of enemies

mies are great things: no man can giue thankes to God in any proportion, that doth not truely value his benefites: therefore as God hath done all things in number, weight, and measure, so let vs study to find the number, the value, weight, and dimension of his fauours, that we may giue him proportionable praises, euen the honour due to his name. This we cannot doe, for they are more in number then the haires on all our heads, and for worth invaluable: our best way is, to acknowledge them *great things* who cannot know or vnderstand how great they be: and this is best performed by a frequent commemoration of them within our selues, and to others. We haue *Dauids* example at hand, who when he would stirre vp his *soule to praise the Lord, and all that is within him to magnifie his holy name*, he thus perswadeth & directeth his soule; *My soule praise thou the Lord, and forget not all his benefites*, he repeateth these benefites:

Psal.103.3.4.5.

1. *Which forgiueth all thine iniquitie.*
2. *Which redeemeth thy life from the graue.*
3. *Which crowneth thee with mercie and compassions.*
4. *Which satisfieth thy mouth with good things.*

These be all *great things*, and God hath done all these great things for the *Israel* in my Text.

1. He pardoned Israel all their sinne, that appeared in this, for hee brake the bonds of their captiuity, and cast their cords from them.

2. He redeemed them from the graue: for they were

were as dead men, forgotten in a ſtrange Land 70 yeares, as if God had forſaken them: ſo were they buried out of ſight, and God ſaid vnto them as his Chriſt ſaid vnto *Lazarus, Come forth.* Ioh.11.43.

3. He crowned them with mercie and compaſſions; *for he ſuffered no man to do them wrong, but reproued euen Kings for their ſakes; yea, he made them that led them captiue to pittie them.* Pſal.105.14.

4 He filled their mouthes with good things: for he brought them backe againe to their owne land, a land of vines, and of Oliues, of butter, of milke, and honey.

And this example I doe therefore vrge, becauſe it is your caſe: theſe, euen theſe thankes you (beloued) doe owe to your God, you that haue beene employed in theſe nauigations, you that haue ſet them out.

1 We haue cauſe to gather aſſured comfort, that God hath pardoned all your ſinnes: for had your ſinnes beene the charge, and Gods wrath the fire of your enemies Ordinance, had your ſinnes been vnpardoned, there had beene your ruine: your implorations of Gods helpe at ſea, our deplorations of your loſſe there, had not repaired you, or healed vs.

2 *God redeemed your liues frō the graue.* For what could ſo few defendants hope againſt ſo many reſolute aſſailants? or what could you haue ſtudied, but to die fairely? you may ſay with *Dauid, We had beene ſwallowed vp quicke when they were ſo wrathfully, and withall ſo powerfully diſpleaſed* Honeſtè cadere.

with vs: but God gaue you deliuerance, he brake the nets and neckes of your enemies: were not these *great things? They came about you like Bees*, the noise of their Ordinance, and the sting of their shot, was bent against your liues: they had euen *digged pits for your soules*. For they had said, *We wil reioyce now, and diuide the shipping and the goods amongst vs, and meate out the countries for our trade, Sucat is mine, and Samatra is mine, Bantam shall bee the seate of my factorie, ouer the Flemish will I cast my shooe, ouer the English will I triumph*. But you may say now at good leasure, *All these men are liers, God had not spoken in his holinesse that it should be so. But thou Lord broughtest them vp againe from the depth of the graue*; thou gauest life vnto them that were appointed as sheepe to bee slaine: and are not these *great things?*

Psalm. 118. 12. *Strepitus & stimulus.*

Psal. 60. 6. 7. 8.

3 *He crowned you with mercies and compassions*: the mercies of his defense of your goods, and persons, and the compassions of abetment of your quarrell, for hee was a partie in your fight, and in compassion he made it his owne cause, and in his tender mercies he gaue you not deliuerance onely, but victory and triumph ouer your cruell aduersaries: and are not these *great things?*

4 *He satisfied your mouthes with good things*: for you haue obtained hereby free trade, and your good ship brought home her belly full of the good things of a forraigne Land: and are not

not theſe *great things?*

3. Let vs now ſearch out the authour of this benefite. Theſe (as Saint *Auguſtine* ſaith) *are great things: but thou our great Lord haſt done them*, euen he who alone *doth wondrous things*: not the ſtoutneſſe of your ſhippes, not the reſolution and valour of your men, not the force of your munition, but *Dominus, The Lord*; and yet not the Lord without theſe, *Hee girded you with his ſtrength to battle*, he was your Generall, your Maiſter, your Gunner, your Mariner, you doe him wrong if you doe not confeſſe, *that the right hand of the Lord hath found out all your enemies*, the company aboord were the rod of God in that right hand, his Iron rod wherewith he brake to peeces theſe potters veſſels: it is the higheſt honour that you the defendants in this aſſault can chalenge or aſſume to your ſelues, to haue been the inſtruments in that hand for your owne defence, and the defeat of your ouer-daring enemies: therefore *Dominus*, the Lord is the author of our deliuerance. The Pſalmes firſt breath is ſo ſpent, *When the Lord brought againe the Captiuitie of Sion.*

Hæc magna ſunt, ſed tu Domine magne fecit.

And the heathen ſay as much, *The Lord hath done great things for them*, they meane, Iſraels God. We hold it for truth, that no man liueth ſimply without confeſſion of ſome deity, and they that neuer knew the true God, did yet acknowledge ſome Diuinitie, to which they directed their ſeruice, and from whom they expe-

cted protection. Superstitious ignorance, not rightly vnderstanding the true God, yet seeing a necessitie of a God-head to gouerne in the world, was afraid to trust one God with the rule of all things, and this feare was the first founder of so many God-heads. Therefore they divided the whole creature into seuerall dominions, and assigned them to seuerall Gods; and not so satisfied, they had for seuerall regions, for seuerall Cities, yea for seuerall houses, seuerall deities; wherein they exceeded so at last, that they had not halfe so many roomes in one house, as Gods. Saint *Augustine* was able to name multitudes of them to whom Diuine honours were giuen.

Statius. Primus in orbe deos fecit timor.

De Ciuitate dei.

Duo Principia. Aug. lib. de haref.

The *Manichees*, that made two beginnings, two God-heads, one to build, another to plucke downe; one to plant, another to root out; one to preserue all creatures, the other to destroy, spread their heresie farre; for a great part of the world, at this day, doth worship a good God to do them good, but they do most seruice to the deuill that he may do them no hurt.

2. King. 17. 25. 26.

But it was a long continued errour in the Heathen, that euery Nation had their seuerall God: The example is pregnant; for when the King of *Ashur* carryed *Israel* captiue into his Land, and transplanted of his owne *Assirians*, some to inhabite *Samaria*, *The Lord sent Lyons among them, which slew them, wherefore they spake to the King of* Ashur *saying*; *The Nations which*

thou

thou haſt removed, and placed in the Cities of Samaria, know not the manner of the God of the Land. So I take it, that the Heathen in this place, ſpeaking of *the Lord*, do meane the Lord and God of that people; not the God whom they themſelues did worſhip: So then, as the Euangeliſt ſaith of *Caiphas*, when hee Propheſied once, that *hee ſpake not this of himſelfe*: Wee may ſay the ſame of theſe Heathen, they haue ſpoken, but not of themſelues, a truth, but they do not know ſo much of it as would make their admiration full. Iohn 11. 51.

Our Sauiour once ſaid, to ſome that would haue him command ſilence in his followers, *If theſe ſhould hold their peace, the ſtones would cry*: Surely this cry of the Heathen in my Text, is no other but the cry of ſtones: For heathen as dry and dull, and ſilent, in the honour and ſeruice of the true God, doe here cry, *The Lord hath done great things for them.* Luke 19. 40.

I muſt remember to ſpeake of that, which is the occaſion of my whole ſpeech at this time, in your patient and attentiue hearing.

Beloued brethren, this is not the leaſt glory of your victories, that the Heathen people, with whom you Trade, were ſpectators of your fight, well-wiſhers to your party, and aſtoniſhed at your ſucceſſe, loſt in the admiration of your victories, that they could not but confeſſe, that *The Lord hath done great things for you*: This is the cry of ſtones, euen of Heathen people, admiring

miring your deliuerance, and conquest, why may
Math. 3. 9. not wee hope, that of *theſe ſtones God may raiſe vp children vnto* Abraham.

Bleſſed bee your holy, and Religious care heerein, who ſend amongſt them the light of the Miniſtery of the word of God: Why may you not hope to ſee good fruites of that your ſpirituall Trading for the ſoules of theſe Heathen, that know *not God, nor him whom God hath ſent Ieſus Chriſt.* You haue God to friend heerein,
Prou. 21. 1. and *Hee ruleth the hearts of men like riuers of waters as hee pleaſeth*, and it is eaſie worke for him *to do great things*: your Ieſus whom wee ſerue, the preſeruer and deliuerer of men, hath his intereſt there alſo; *Aſke of mee* (ſaith his Father)
Pſalme 2. 8. *and I will giue thee the Heathen for thine inheritance, and the vttermoſt parts of the earth for thy poſſeſſion*: And let vs call daily vpon him to claime his right there; and beg of him, to beg theſe of his Father, that wee may bee all ſheepe of one Fold, vnder that chiefe Sheepheard, and chiefe Biſhop of our ſoules, who is the good Shepheard, and the light of the world.

Wee haue two promiſing and encouraging examples, *Nebuchadnezzar* found out, and confeſſed the true God, ſaying;

Dan. 3. 28. *Bleſſed bee the God of* Shadrach, Meſhach, *and*
31 Abednego, *and proclaimed ſaying, I thought good to declare the ſignes and wonders that the high God hath wrought toward mee.*

33 *How great are his ſignes, and how mighty are*

his

his wonders, his Kingdome is an everlasting Kingdome, and his Dominion is from generation to generation.

Thus came this Heathen Prince, to know what *Dominus* meant, to know who is the Lord that ruleth ouer all.

Darius in the same Prophesie of *Daniel* is another example, who made a decree that no God should bee prayed to in 30 daies, but hee onely, vpon paine of being cast into the Lyons den: but *Daniel* disobeying that commandement, and being cast into the den, according to the decree, was by Almighty God preserued, so that *Darius* Dan. 6. 25.
wrote to all Nations, People, and Languages.
I make a Decree, that in all the Dominion of my 26
Kingdome, men tremble and feare before the God of Daniel, *for hee is the liuing God and remaineth for ever, hee reskeweth and deliuereth.*

You see in these two examples, they are a paire, euen twinnes: that Heathen Princes, by the sight of Gods power in reskeue, and deliuerance, haue vnderstood themselues, and distinguished *Dominus*, the God of Israel, from all other Gods.

Beloued, haue not wee like cause of hope in the Heathen of those parts, who haue heard with their eares, and seene with their owne eyes, the wonderfull deliuerances that God hath giuen you in your seuerall Fleetes, from the hands of your enemies; your admirable conquests of their powers, re-enforc't against you; and further, commerce, *Modo nama; gemellos.*

commerce, conuersation, conference, example, may do much amongst them, to enlighten their darkeneſſe, and to declare vnto them, who is the Lord that they may know him.

Here let me deſire of you, the great managers of theſe affaires, to recommend theſe two neceſſary cautions, to them whom you doe ſend abroad.

Firſt, admoniſh them, I beſeech you, that they take heed to themſelues, and that chiefly in the example of their conuerſation; that their bearing bee in ſoberneſſe and modeſty, in vprightneſſe of dealing with ſtrangers, without deceit, or vnfaithfulneſſe, in peaceable agreement amongſt themſelues, as the ſeruants of the true God, that the Heathen may not haue iuſt cauſe to complaine of you for ſending ſuch men amongſt them, but may rather ſay, as *Hamor* and *Sechem* did of the ſonnes of *Iacob*, *Theſe men are peaceable with vs, let them dwell, and Trade in our Land, and do their affaires therein.*

Gen. 34. 21.

Good conuerſation, is a great teſtimony of a good Religion; and that is thought the beſt Religion which breedeth the beſt men, and maketh moſt men liue vertuouſly: So ſhall the name of God be knowne amongſt the Heathen, and the people of thoſe lands will enquire after the God of the *Engliſh*. Whereas on the contrary, if your men proue deceitfull in barganings, vniuſt in paiments, vnfaithfull in promiſes, immoderate in their meates, drinks, or delights, wanton and intemperate

intemperate in their luſts, contentious, and vnpeaceable, both amongſt themſelues, & others, the Heathen will thinke that they ſtand in no awe of the God whom they ſerue, and the name of our God will bee euill ſpoken of for their ſakes.

Secondly, admoniſh them, that they take heed of the forreine manners of the Heathen, that they ſuffer not themſelues to bee corrupted with their vices: Do wee not ſee at home that wee haue imported the notorious and foule vices of all knowne Nations to vs, into our Land? let them take heed of this, for this was Iſraels fault, and *Dauid* hath left it vpon record to all poſterities, for our caution.

They were mingled amongſt the Heathen, and learned their workes, and ſerued their idoles, which were their ruine. Here was firſt corruption in manners, they *learned the workes of the Heathen:* Secondly, there followed corruption of Religion, *they ſerued their idoles:* And laſtly, the ſad euent and iſſue of both, yet Gods iuſt iudgement, *Their ruine.* Pſal. 106. 35.

Yet, though I would perſwade you againſt the euill example of the Heathen, let mee adde this; learne any good of them, and bring it home, and teach others; euen heere is good to bee learned and imitated in the Heathen, in my Text, *Dauid* doth follow them in good: they ſay: *The Lord hath done great things for them:* And *Dauid* vſeth their words. *The Lord hath*

done great things for vs.

2 This is the ſecond celebration of the mercy of deliuerance and returne, by the people of God themſelues.

The Lord hath done great things for vs.

Shall the Heathen both diſcerne the hand of God, and confeſſe it, and ſhall the children of God who haue the benefite of this deliuerance, bee either inſenſible, or vnthankfull? Now muſt you confeſſe the louing kindneſſe of the Lord, and acknowledge that it was hee that gaue you deliuerance, and victory, and returned you home, like *Ioſephs* brethren, euery mans ſack filled with the good corne of the Land of Egypt, and euery mans mony in his ſackes mouth; your owne aduenture returned, and Gods reward of your labours in your lawfull calling.

Gen. 42. 35.

The Latin beſt readings haue theſe words, *Magnificauit facere*; hee hath magnified to do for vs: Let vs make Grammer of it, and wee may vnderſtand it foure waies.

1 *Magnificauit ſe*, hee hath magnified his owne great, and glorious name, in the deliuerance of Iſrael, from the enemies hand, after ſeuenty yeares tranſportation: It is a true rule, that the *Lord is a great God*; and hee declareth himſelfe ſo, euen in the leaſt of his workes amongſt the ſonnes of men. Many will take no notice of ordinarie fauours, common protection, health, plenty, reſt, pleaſure, which are vſuall with them, and therefore his name is not praiſed,

Dominus magnus in minimis.

praiſed, except hee *do great things for them*, that they may be able to ſay, *Hee hath not done ſo to any*: And, *wee neuer ſaw it on this faſhion*: Whereas theſe exceedings in ſuperlatiue grace, are but for high daies: Let vs therefore conſider and weigh, what the Lord hath done for our ſoules. Wee ſay, that much is made of many littles, and if we recompt all the bleſſings of God beſtowed in our whole life vpon vs: you in this particular buſineſſe of your life, in this Trade, and the increaſe of it, they are ſuch a freight, that wee ſhall not bee able to finde ſtowage for them, but as the Prophets widow in the drawing out of oile wanted veſſels, the oile failed not: So ſhall we all find, the greatneſſe of the name of our God, magnified aboue all poſſiblity of comprehenſion on our part; wee ſhall find want of roome in our vnderſtandings, and memories, and hearts, to hold them all.

Non fecit taliter. Pſal. 147. 20. Marke 2. 12.

Ex multis minimis fit maximum.

2. King. 4. 6. *Defecerunt vaſa*

They that are of *Dauids* minde, to bee euer telling of the goodneſſe of God, ſhall find matter enough, and ſhall neuer bee to ſeeke for argument of praiſe, to magnifie the name of their God: For as *Dauid* ſaid, *The Lord gaue matter to the women to tell of the great Army*: So then, if wee will tell, hee will giue the matter, thus ſhall the name of God bee magnified amongſt vs, wee ſhall alwaies giue thankes to the Lord, his praiſe ſhall bee in our mouth continually: This is the honour of the name of God, that both his owne people ſpeake of his praiſe, and the Hea-

Pſalm. 68. 11.

then also tell what things hee hath done.

2 *Magnificauit nos*, hee hath magnified vs, might *Israel* say; so may you, declaring you his people, by his fauourable protection, and gratious defense of you and your goods, this hee did for vs.

3 Hee hath magnified vs, in that which hee also did by vs, may Israel, may you say, seeing hee hath vsed your hands, and ministery, in his chasticement of your enemies, and in the declaration of his power, and great mercy.

4 *Magnificauit facere*, hee hath magnified the very worke of this deliuerance; for the Heathen did confesse, that the Lord hath done great things for Israel; the Heathen did confesse the Lord hath done great things for you, all that heare of it confesse as much: All these comforts concurre in a gratious issue, that is:

3. *Third part of the Text, the issue of all, Wee reioyce.*

What cause Israel had of ioy after 70 yeares captiuitie in a strange land; to returne to their owne Countrey, to sit in their owne houses, and vnder their owne vines, and to drinke the wine thereof, to eate of the butter, and milke, and honey of Canaan, to haue the liberty of their owne persons, the free exercise of their religion, and seruice of God, to tune againe their instruments of musicke, which they disconsolately did hang vpon the Willow trees which grew by the riuers of Babell, it is more easie to conceiue then

to

to expreſſe; yet it was more eaſie for Almightie God to performe, then for them to conceiue. But your ioy for the bleſſing of God vpon your nauigations, and your victory of your enemies, and the happy & moſt welcome returne of yonr Fleets, and now of your *Hope*, and her company; this is the preſent argument of my diſcourſe, and the ioyfull matter of your holy and thankefull commemoration in this houſe of God this day.

There is a great difference between the Lords part and your parts, in this great worke of power and mercie: for God hath *done great things for you*, that is his part: you *reioyce*, that is your part. Yours is an eaſie and a comfortable part, the worke, the power, the mercie, the deliuerance, the victory, the returne; all theſe *Great things* are Gods part. *Thou Lord haſt done it.*

But that you may not offend in your ioy, that *your laughter may not bee madneſſe*, and that you may know what your mirth meaneth, let my Text direct you: here are many words in it, that are ſo many ioyes to your hearts, wherein you may both fitly and fully reioyce. Eccles. 2. 2.

The firſt is *Dominus*, the Lord, the Authour of your ioy, this beginnes with a double ioy: for ſo the Apoſtle biddeth, *Reioyce in the Lord: againe, I ſay reioyce*; that is, beginne your ioy in the Lord, continue it in the Lord, and it ſhall neuer determine, it ſhall haue no end. *For your ioy ſhall no man take from you. Serue this Lord then with feare,* 1. *Dominus.* Philip. 4. 4. Ioh. 16. 22. Pſalm. 2. 11. 12.

and reioyce with trembling; kisse the sonne lest hee be angry, and so you perish from the right way.

Doe but looke into your selues, and see if any thing in your selues can deserue such grace with God, or if by any thing of your selues you can purchase your selues such ioy without God; and I dare say you will all say with *Dauid, Lord*

Psalm. 144.3. *what is man that thou art so mindfull of him!*

Looke vpon your bodies, and you will finde,

Gen.3.19. *Dust thou art, and to dust shalt thou returne.* Looke vpon your soules, and you will finde them prisoners in houses of clay, like *Ioseph in his prison*

Gen. 41.14. *Garments*, and like *Iehoshua in his filthy apparrell.*

Zech. 3. 3. Gen. 6.5. Survey your thoughts, and you will finde *all the imaginations of the thoughts of your hearts, onely euill continually.* Examine your wordes, and you will chide your tongues, and say; *Thou louest*

Psa.52.4. *all words that may destroy thou deceitfull tongue*, and you will finde it easie for *euill words to corrupt good manners.*

1.Cor.15.33. Psal.52.3. Search your hearts, and you will charge them, that *they doe loue euill more then good.* Looke ouer all mankinde, and you will find;

Psal. 14.3. *There is none that doth good, no not one.* And therfore, *what is man, O Lord, that thou art so mindfull of him!* either we must finde no ioy, or the Lord must be our reioycing. Therefore, *Not vnto vs,*

Psal.115.1. *not vnto vs, but to thy name giue the praise.*

2. *Magnificauit* The second cause of ioy is in *Magnificauit facere*, in the magnifyings of God: these are foure, as you haue heard.

1. *Magnificauit se.* 1. Wee reioyce in that God hath magnified his

his owne name: for that ſhould bee our deſire, we pray ſo, and ſo Chriſt did teach vs: our firſt petition is, *Hallowed be thy name*; and the cloſe and concluſion of our abſoluteſt forme of praier is, *For thine is the kingdome, the power and the glory, for euer and euer*, ſealed with *Amen*. Surely it is the glory of GOD, that hee hath beene the ſhield of your defence, and the ſword of your reuenge, and you reioyce but carnally if your ioy bee onely in this, that *your owne turne is ſerued*: reioyce ſo in the Lord that your God may reioyce in you; O giue you to the Lord *the glory due to his name.*

2. We reioyce in that the Lord hath magnified you in the things that he hath done for you, declaring his fauour and loue toward you, in the great proſperings of your affaires, bleſsing your aduentures abroad with the bleſsings of deliuerance, and deſeate of your enemies, in ſetling your trade, and ſpeeding your returnes. 2. *Magnificauit vos.*

3. We reioyce in that God hath magnified himſelfe in performing theſe *great things* in your ſhipping, by your men, and by your munition, by your miniſtery and ſeruice hee hath gotten himſelfe the victory. Let none of you *kiſſe his owne hand* for this: *Let no man burne incenſe to his owne yarne*, or thanke himſelfe for theſe things. Doe not you at home ſay, we may thanke our well-built and ſtrong ſhips, our powder and munition, for they haue ſaued vs: let not theſe, who endured the dangerous and doubtfull fight, ſay; our 3. *Magnificauit ſe per vos.* Iob.31.27. Abacuk.1.16.

our owne *right hand hath gotten vs the victory:* it is honour enough for you and them, that God hath blessed your prouidence at home, and their valour abroad, to become the instruments of your safety, the roddes of his vengeance: say both of you: *Our helpe was, and is, and shall bee, in the name of the Lord, who hath made heauen and earth.*

4. *Magnificauit facere.*

4 Wee reioyce in that God hath magnified his worke of your safety, and deliuerance, and returne, that all that heare of it, do confesse it one of the most admirable defeats of so many aduersaries performed by so few defendants, that hath beene heard of in any memory: for they that most sparely report it, do yet expresse it almost without example.

3. *Dicit inter gentes.*

Psalm. 46. 10.

The third cause of ioy in my Text is in *Dicent inter Gentes,* that *the heathen shall say,* God hath done great things for them: great things for you. *For God will be exalted among the heathen, and he will be exalted in the earth.* For your victories did cry aloud to the heathen, *Come hither and behold the workes of the Lord, what desolations hee hath made vpon the seas.* This maketh your persons, and your commerce better welcome to them, and may, by the blessing of God, make good way also for your religion amongst them, and put them into the knowledge, and loue, and seruice of that God, who onely doth such great things.

Let vs now consider how farre the ioy of this day

day doth ſpread, and who are they that haue cauſe to reioyce, for theſe great things which wee haue now remembred.

1 We reioyce, is your ioy, by whom God hath performed theſe *great things*: the Commanders, and Company, whoſe liues did lie at the ſtake, in this dangerous game of death: for *let them giue thankes whom the Lord hath deliuered*, you haue *ſowed in teares, and now you reape in ioy*: you carried forth your good ſeed weeping, and now you are returned with your boſome full of ſheaues: You are now in your owne Land, amongſt your owne friends, you haue the fruites of your labours in your hands, the welcome home of your friends, the thankes and recompenſe of your ſeruice, the honour of your victories, and the benefite of Gods houſe to poure forth your hearts in praiſings of his name, who was your deliuerer and your auenger: You haue cauſe to fill his houſe with praiſe, who hath filled your mouthes with laughter, and your tongues with ioy, you are the firſt that haue cauſe to profeſſe it; *wee reioyce.* Pſalm. 126. 5.

2 Wee reioyce, is your ioy, the aduenturers in this great voyage, whoſe ſhipping and goods were hazarded in this encounter: For God hath giuen you the profite, the comfort, and much of the honour and glory of this ſucceſſe; you haue cauſe to ſay, and for that cauſe you are hoere aſſembled to profeſſe in the houſe of God, and in the congregation of the faithfull, *wee reioyce.*

3 Wee reioyce, is the ioy of the Commonwealth, euen of the whole State, to which your ſucceſſefull returnes bring profite, and your hopefull aduentures, and ioyfull victories doe bring much honour amongſt the Heathen, and with all that heare of the ſame, without enuy.

4 Wee reioyce, is the ioy of the whole Church of God amongſt vs, whoſe deere children are now againe returned into her boſome in peace, and comfort, and which hopeth by your forreine negotiations, to gaine ſoules, and that God will call his children from farre, and his ſonnes and daughters, from the ends of the world, and make the Heathen his owne inheritance.

5 Wee reioyce, we the people of this Congregation, who in our publique meetings in this houſe of Prayer, haue euer ioyned in common ſupplications before the Throne of Grace, for the good ſucceſſe of your voyages, and for the preſeruation of thoſe perſons and goods which you aduenture vpon the great waters, and are now as full of ioy, and thanke-giuing for your ioy, prayſing God, who hath not returned our interceſſions empty handed into our boſomes, but hath made vs all witneſſes this day, of our preuailings with him.

And now my deerely beloued brethren, in this day of common ioy, wherein ſo many are made glad, let mee entreate you to looke about you, it may bee there are ſome that weepe, and whoſe

whoſe ſoules refuſe comfort; deſolate widowes that haue loſt their husbands, children that haue loſt their fathers, fathers that haue loſt their children, friends that haue loſt their friends, whoſe particular ſorrowes do ouercome their part in the generall and common ioy of this day. O comfort theſe bowels in the Lord, that they may bleſſe you, and ſay, *The Lord giue you proſperity*; Their prayers haue ready paſſage, and flye ſwiftly to the Throne of Gods compaſſions, and plead with ſtrong importunity, let them alſo haue heart to ſolicite for you, buy them with your Chriſtian tenderneſſe, and reall commiſeration. I am no ſtranger to your free charity, I preſume I ſpeake to hearts of fleſh, as tenderly ſenſible of their woe, as heartily thankefull for your owne ioy. Yet I know the clamorouſneſſe of ſome impatience may be ſuch, as that ſome can find no reaſon, that any reaſon ſhould put them to ſilence, and ſtop the mouth of vniuſt complaint.

I end in the praiſe of his name, who hath giuen ſo many cauſes, to ſo many perſons, of ſo many reioycings: *Bleſſed bee the name of that God who hath done theſe great things for you, for the Church, for the Common-wealth, and let all that heare it ſay; The Lord be praiſed.*

Yet before I end let me entreate you all to ſay with mee, in your holy deuotions: *O Lord magnifie thy glorious name yet more, in the happy ſucceſſe, and rich returnes of all the aduentures now*

abroad, blesse the Vessels, the Commanders, the Companies, the goods, defend them from the hands of their enemies, fill them with good things, and returne them in safety to their owners: Bee thou exalted amongst the Heathen, and make thy name glorious to the ends of the earth, and let vs all reioyce in thy saluation, all the daies of our life here. Lastly, change our temporall ioy into eternall happinesse, and glory, and let vs all bee with thy sonne where hee is, to behold the glory which thou hast giuen vnto him, before the world was.

To God the Father, the authour of these mercies, to God the Son, the Mediator of them, to God the Holy Ghost, the sanctifier of them in our vse, three Persons, one euer-liuing God, bee giuen all honour, and humble thankesgiuing this day, and for euermore, Amen.

God be Thanked.

FINIS.

Diuine Sea-ſeruice:

CONTAINING

SVNDRY NECESSARY AND VSEFVLL FORMES OF PRAYER AND THANKS-GIVING FOR THE HELPE OF SVCH AS TRAVAILE BY SEA, FITTED TO THEIR SEVERALL *NECESSITIES.*

By SAMVEL PAGE Dr in Diuinitie.

1. THES. 5. 17 18.

Pray continually.

In all things giue thankes, for this is the will of God, in Chriſt Ieſus toward you.

LONDON,
Printed by *Nicholas Okes* for *Simon Waterſon*, and are to bee ſold at his ſhop in *Pauls* Church-yard at the ſigne of the Crowne. 1616.

TO THE RIGHT WORSHIPFVLL THE Maſter, Wardens, and Aſsiſtants, *and the whole Societie of the Bre-*thren of the Trinitie-houſe, of Saint CLEMENTS in Dept-*ford-Strand.*

Right Worſhipfull and Worthy,

BEcauſe I finde not, that any man hath of purpoſe endeuoured to helpe the deuotion of the Sea-men, with fitting formes of Prayer and thanks-giuing, applied to their ſeuerall occaſions, I haue addreſſed theſe meditations to your vſe, and the vſe of your (*com-*

Companies at Sea. I doe not herein preiudice the holy libertie of ſuch as are able without theſe directions, to powre forth their hearts before God, to vſe their owne formes, but to giue helpe to ſuch as cannot, beſeeching you to recommend theſe to ſuch, and beſeeching Gods Amen *to yours, and their deuotions: And to this you ſhall euer haue the* Amen *of your euer-louing and thankefull friend,*

Samuel Page.

Deptford May 1.
1616.

Diuine Sea-ſeruice,

*Containing ſundry neceſſary and vſe-*full formes of prayer and thankes-giuing, for *the helpe of all ſuch as trauaile by ſea, fitted to their ſeuerall neceſſities.*

A forme of Prayer to be vſed in our owne land for all our brethren at Sea.

ALmightie God, whoſe eye beholdeth all things in heauen and in earth, and whoſe gracious prouidence keepeth an eternall watch ouer thy ſeruants, ſo that the Sun ſhall not hurt them by day, nor the Moone by night: wee thy humble and vnworthy ſeruants confeſſe and acknowledge, to thy glory, that wee enioy many fruits of thy

mercifull fauour, which many of thy deere children doe want: Wee humbly recommend to thy fauour and protection, all thoſe that are for a time depriued of that fulneſſe of temporall bleſſings which wee poſſeſſe; eſpecially we pray thee for all our brethren, that trauaile vpon the ſeas in their lawfull vocation: giue them the feare of thy name, the loue of thy mercie, peace in their conſciences, ſafety in their ſhips, health in their perſons, mutuall loue amongſt themſelues, obedience to their Gouernours, contentment with their prouiſions, defence againſt all dangers, ſucceſſe in their buſineſſe, and ſafe returne to their owne land, that wee may all ioyne together in the praiſe of thy name, through Ieſus Chriſt our Lord.

Amen.

A forme of Prayer to be vſed at the ſetting forth of any ſhippes in any voyage to Sea.

ALmightie God and moſt mercifull Father, who haſt diſpoſed vs thy ſeruants in ſundry callings in this world, wherein thou haſt appointed vs to labour honeſtly for our liuings, wee humbly beſeech thee for thy bleſſing vpon this our voyage: wee commend the care of our bodies and ſoules into thy hands, receiue vs, wee pray thee, into thy protection, keepe vs in thy faith and feare, defend vs from the danger of ſinne and Sathan, preſerue our perſons in health and ſafety, and keepe the goods committed to vs from the hand of the enemie, from the fraud of the deceitfull man, from the violence of fire and water, and from all other euils: goe thou forth with vs, and accompany vs all the way, crowne our honeſt labours with good ſucceſſe, and ſafe returne, that wee may tell the people, what things thou haſt done for vs, and praiſe thy name in the great Congregation, through Ieſus Chriſt our Lord.

AMEN.

A Prayer to be vſed at Sea for our owne Land.

GRacious God, by whoſe prouidence we are now ſhipt for a ſtrange land, we thy poore children doe beſeech thee to bleſſe our owne Lands, and therein we pray thee for our gracious ſoueraigne Lord king *Iames*, Queene *Anne*, Prince *Charles*, the Prince Elector *Palatine*, and the Lady *Elizabeth* his wife, and their iſſue: bleſſe the whole Councell of ſtate, the Clergie, Nobilitie, Magiſtracie, and Commons thereof: maintaine amongſt them the free paſſage of thy Ghoſpell, giue, and continue to them ſincere religion, peace, plenyt, health, proſperitie, and honour, defend them from ſecret conſpiracies, domeſticall conten tions, ſchiſmaticall and hereticall corruptions, and keepe them all in the vnitie of thy ſpirit, and in the bond of peace, and loue, through Ieſus Chriſt our Lord.

Amen.

A Morning Prayer.

MErcifull father, by whoſe watchfull care wee haue beene preſerued this night from all dangers, in quiet and comfortable reſt: we beſeech thee to keepe vs alſo this day in thy feare and fauour, ſanctifie vs by thy good ſpirit, that neither in thought, word, nor deed we may diſpleaſe thee: enable vs to do the buſineſſes of our calling; and bleſſe we pray thee, all our labors therin, make vs more ſenſible of thy good fauours, more ſorrowfull for our ſinnes, more thankfull for all thy mercies, more patient in all our afflictions, and more conſtant in our obedience to thy holy will, through our Lord Ieſus Chriſt. *Amen.*

A Prayer before Meate.

LOrd bleſſe theſe thy Creatures which thou haſt giuen vs for our bodily ſuſtenance, to the maintenance of our ſtrength and health, make vs by them the better able for thy ſeruice, and the workes of our calling, through Ieſus Chriſt our Lord. *Amen.*

A thankes-giuing after meat.

WE giue thee thankes moſt mercifull Father, for theſe thy creatures, wherewith thou haſt now refreſhed our weake bodies, beſeeching thee to furniſh vs with food conuenient for vs, and to make vs alwaies thankful to thee for the ſame, through Ieſus Chriſt our Lord. *Amen.*

An Euening Prayer.

ALmightie and moſt mercifull father, we thanke thee vnfainedly for all thy fauours vouchſafed to vs this day paſt, in our health and nouriſhment, and in thy powerfull defence from all danger of body and ſoule: we beſeech thee to watch ouer vs this night, and to giue vs ſuch comfortable reſt, that wee may bee thereby refreſhed, and enabled to the duties, and labours of our calling: forgiue we pray thee to vs, all the ſinnes of the day paſt: ſuffer vs not to bee ouer-come with drowſineſſe, nor dulneſſe in thy ſeruice, but that ſleeping or waking wee may bee ready for thee; and ſo direct vs by thy good ſpirit, that we may be more carefull in the day following, to ſerue and pleaſe thee, through Ieſus Chriſt our Lord. *Amen.*

A Prayer to bee vſed in a time of danger, by Stormes, and Tempeſts at Sea.

GRatious God to whom all creatures ſtoope, and obey thy will, who ruleſt the raging of the ſea, and calmeſt the ſurges thereof when they ariſe, wee thy diſtreſſed children, beſeech thee to haue mercy vpon vs, to forgiue vs all our ſinnes, and to remoue this preſent danger from vs: Wee haue none in heauen but thee, and wee haue none on earth, whom wee eſteeme in compariſon of thee: Thou art our refuge againſt the ſtormy wind, and the tempeſt, ſpeake thou the word, and our ſoules ſhall liue, viſit vs with thy louing kindneſſe, defend vs with thy power, ſay vnto the windes, be ſtill, and to the ſeas, ſtay heere your proud waues; let our liues, and goods be pretious in thy ſight. Thou haſt commanded vs to ſeeke thee in the day of our trouble, and thou haſt promiſed to heare the prayers of the diſtreſſed, ariſe O Lord, and helpe now, that we may know that it is thy hand; if thou helpeſt not, our ſoules ſhall dwell in ſilence

lence: Haſt thee O Lord to helpe vs, O Lord make no long tarrying, O Lord heare vs, and deliuer vs for thy mercies ſake: And whatſoeuer become of our bodies, wee beſeech thee to prepare our ſoules for death and iudgement, that whenſoeuer they ſhall depart from our bodies, they may reſt in the glory of thy choſen, through Ieſus Chriſt our Lord, *Amen.*

A Thankeſ-giuing for deliuerance from the former danger of tempeſt and foule weather.

O Lord our deliuerer, who haſt brought vs againe from the graue of death, and hauing onely ſhewed vs our deſtruction, haſt redeemed vs from it: by the power of thy great mercy, thou Lord haſt changed our feare into reioycing, and turned our groanings into praiſes of thy name; thou haſt ſaued our liues, and refreſhed vs with thy mercies; O Lord receiue from vs the remaine of our liues which thou haſt preſerued, and ſanctifie them to thy ſeruice, and to the obedience of thy will heere, and crowne them with eternall life with the, in the Kingdome of thy glory, through Ieſus Chriſt our Lord: *Amen.*

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A Prayer in danger of the enemie.

O Lord the preſeruer of all, that put their truſt in thee, wee beſeech thee to ſaue vs from the hands of our enemies, protect vs from the power of the cruell man, giue vs not a prey to them that ſeeke our liues to deſtroy them, and our goods to poſſeſſe them: Wee confeſſe that our ſinnes haue deſerued to bee chaſtiſed with roddes, but O Lord we pray thee to take the matter into thine owne hand, for with thee there is mercy, and in thy rod there is correction, but not deſtruction to thy ſeruants; O Lord ſet not vp the right hand of our enemies, and make not our aduerſaries to reioyce: Wee humbly commit our bodies and ſoules into thy hands, for we know whom we haue truſted, and thou doſt not faile them that depend on thee: Heare vs O Lord our deliuerer, and haue mercy vpon vs for Ieſus Chriſt his ſake, our onely Lord and Sauiour, *Amen.*

A Thankeſ-giuing for deliuerance from the former danger of the enemie.

O Lord our Fortreſſe, and defence againſt our enemies, which ſought our deſtruction, we confeſſe that our ſinnes haue iuſtly deſerued, that thou ſhouldſt haue forſaken vs in our greateſt feare, & danger, but thou haſt exalted thy mercy aboue all our iniquities, and haſt giuen vs thy ſheild to couer vs in the day of our battell, thy ſtrength hath magnified it ſelfe in our weakenes, and thy right hand hath done valiantly; we humbly acknowledge our duty to thee, and offer vnto thee a ſacrifice of Thankeſ-giuing for our deliuerance and victory, beſeeching thee to fill vs with thy praiſe all the daies of our life, to the glory of thy name, through Ieſus Chriſt our Lord, *Amen.*

A Prayer to bee vſed aboard in any viſitation, by infectious ſickneſſe.

FAther of mercies, and Lord of life, to whom alſo belong the iſſues of death, wee thy children acknowledge againſt our

our ſelues, that it is thy hand which puniſheth vs in our health with ſickneſſe, and it is our ſin that deſerueth this, and a greater iudgement to bee inflicted vpon vs, O Lord heale our ſoules, for we haue ſinned againſt thee, heale our bodies which haue beene the inſtruments of ſin, and the weapons of vnrighteouſneſſe; command thy deſtroying Angell to hold his hand, and reſtore vs againe to the cheerefull light of thy countenance. Clenſe the corruptions of our defiled ſouſes, and repaire the decaies of our enfeebled bodies, turne our ſorrow into ioy, our ſickneſſe into health; and that mercy may neuer forſake vs, turne all our ſinne into obedience of thy will, and if thou haue now appointed vs for death, prepare our ſoules we pray thee for that remoue, and ſeaſon vs for a better life, that wee may cheerefully embrace death, and willingly forſake this world to dwell with thee in life euerlaſting, through Ieſus Chriſt our Lord, *Amen.*

A Thankeſ-giuing for deliuerance from infectious ſickeneſſe.

WEe thy humble, and vnworthy ſeruants, moſt mercifull Father, whom thou haſt preſerued and ſpared in this great and dangerous viſitation, do thankfully praiſe thy name for this mercy,

confeſſing, and beleeuing, that thou onely haſt ſaued vs, & defended vs; thou haſt viſited vs graciouſly, and corrected vs iuſtly, but thou haſt not deliuered vs ouer vnto death: O Lord make vs more and more thankefull to thee for our liues, and obedient in the whole courſe of them to thy holy will: Preſerue our bodies in health againſt all ſickneſſe, and diſeaſe, and our ſoules in holineſſe againſt the infection and dominion of ſin, that we may ſerue thee in all humble obedience to the end of our life through Ieſus Chriſt, our Lord: *Amen.*

A Prayer for their friends at home, to be vſed by them who aduenture their owne perſons to Sea.

ALmighty God, who ruleſt all things by thy power, and wiſedome, and in whoſe ſight all the inhabitants of the round world do walke: We thy ſeruants, diuided for a time from our deereſt friends, to follow the buſineſſe of our lawfull Calling, do yet moſt humbly call vpon thee for them: Bleſſe, O Lord, our naturall parents, our wiues and children, our kinred, and allyance, all our friends, and acquaintance; preſerue them in the true faith of thy Goſpell,

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in the health of their perſons, in the loue of their neighbours, in the buſineſſes of their Callings, in all their waies direct and proſper them. Heare their prayers for vs, and our prayers for them, and grant vs a comfortable and happy meeting againe in our owne Land, that wee may ioyne together in the praiſing and glorifying of thy name through Ieſus Chriſt our Lord, *Amen.*

A Prayer to bee vſed aboard, for the Aduenturers and Owners at home.

MErciſull Father, wee thy ſeruants, employed in the goods of other men, to get the neceſſaries of our owne liues, do beſeech thy bleſſing vpon the owners and aduenturers thereof vnder our labour and charge: O Lord God of our maiſters, we beſeech thee to ſend vs good ſpeed in this voyage, proſper their affaires in our hands, that we may know that thou haſt ſhewed them mercy, & let their holy prayers be acceptable with thee, and effectuall vpon vs: direct and bleſſe them in all their vndertakings, and returne their aduentures to them with plentifull encreaſe, to the praiſe of thy goodneſſe, & mercy, through Ieſus Chriſt our Lord. *Amen.*

A thankes-giuing for a faire Wind.

GRacious God, we thy vnworthy ſeruants do confeſſe to thy glory, that by thy fauour to vs, thy creatures doe vs ſeruice, the winde and weather aboue vs, and the ſeas vnder vs, obey thy word and holy will to proſper our voyage: we humbly thank thee for this fauour; and we bleſſe thy name with the honor due vnto it: we beſeech thee to teach vs alſo by the example of our fellow-creatures, to learne obedience to thy will, that our vnderſtanding, reaſon and religion, wherein we excell theſe vnliuely creatures, be not loſt in vs; but as wee in many things are more excellent then they, ſo eſpecially we may exceed them in the maine end of our creation, which is to doe thee ſeruice and honour in the obedience of thy will, through Ieſus Chriſt our Lord. *Amen.*

O Lord heare our prayers,
And let our cry come to thee.

FINIS.